HUNDRED FLOWERS

LIBERATION 25¢ 1970

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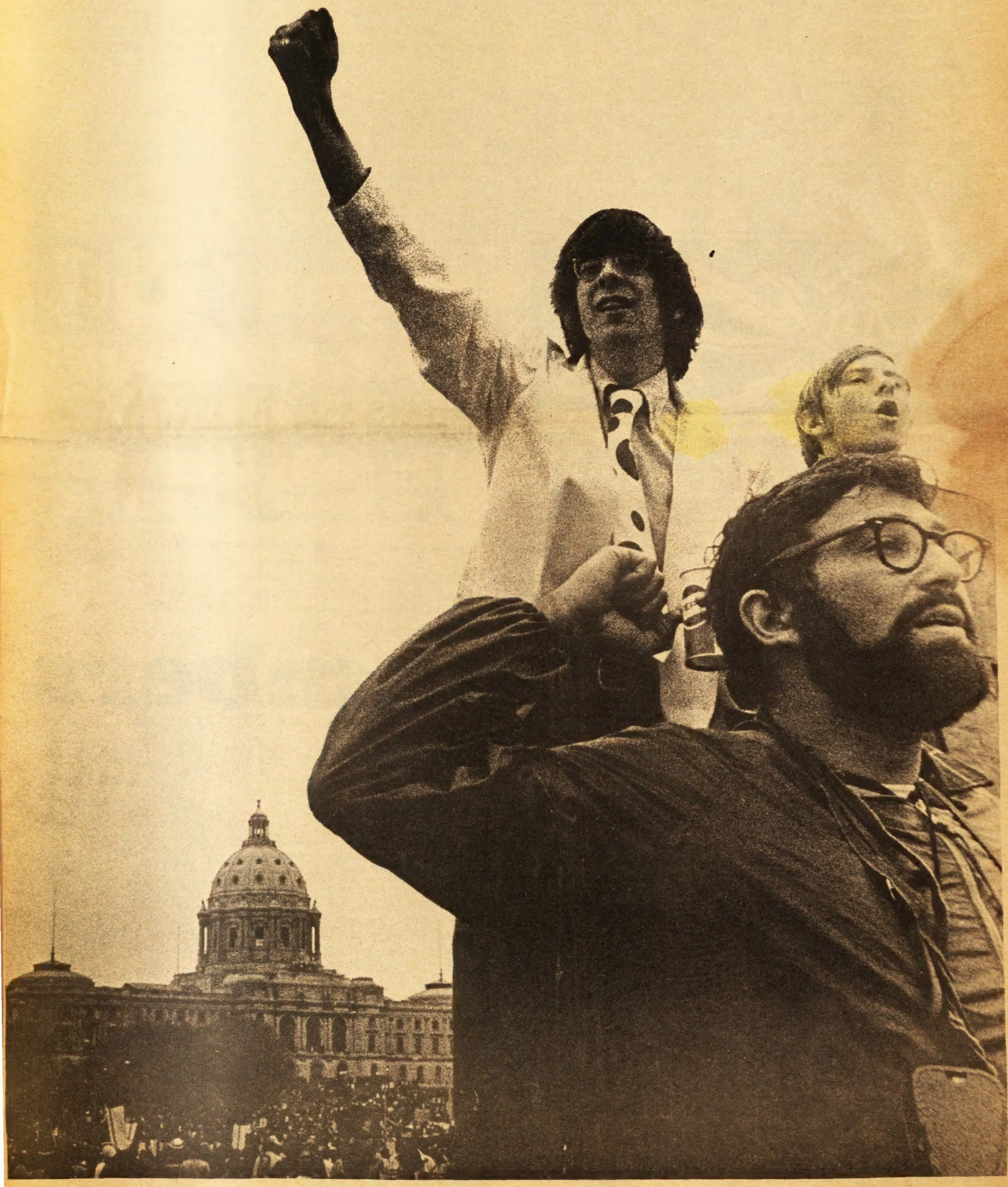


Community Union

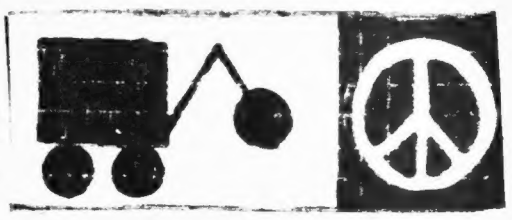
A new community-controlled service center has been formed on the West Bank by the Cedar-Riverside Community Union, in co-operation with various professional types from the University. The new center, which will offer comprehensive, preventive medical care as well as other social services, will be called the Cedar-Riverside People's Co-op Center. It will be staffed by volunteer professionals and students under their direct supervision. The control of the Co-op will be firmly in the hands of the people; policy will be made by a board made up of five Community Union members, selected at random, and two staff members.

It is the aim of the Co-op to provide the services mentioned above within the framework of a non-paternalistic, non-professionally- dominated corporate structure. The final authority in all matters of policy is the Cedar-Riverside Community Union, whose meetings are open to all the residents of the Cedar-Riverside area. Community control of social services has been extremely hard to acheive in many places where it has been attempted throughout the nation. The Co-op looks like a real breakthrough in this area of community control. A service center is being founded which, though partly funded by an established institution (viz.,the University), is securely under the control of the people, and which will prove to be a workable alternative to establishment institutions (such as General Hospital, etc.).

By the middle of next week, the People's Co-op will be operating out of Andrew- Riverside Church, and community residents and others who find it convenient are invited to make use of the facilities to fulfill their medical, legal, psychiatric, and veterinary needs. As of this writing, there is no plan to charge for any of the Co-op's services. Rather, a system of barter will be in effect, in which the recipient of the Co-op's services will be urged to contribute his talents and energy (or spare change) in any way he can to the operation of the Co-op or the Community Union. This experiment in alternative institutions is highly significant, not only for Minneapolis, but for the whole society. If it can be made to work, it will demonstrate that co-operation of and for the people is far better than the traditional money- making, paternalist forms of "social service".

Next Wednesday, May 20, the Cedar-Riverside Community Union will meet at Andrew- Riverside Church in order to select the members of the Co-op Board and to discuss other extremely important community issues such as the University's expansion and condemnation of houses, the progress of the Union's bid for official recognition by the Housing and Redevelopment Authority, and strategy regarding Cedar-Riverside Associates. Peoples revolutionary democracy must begin in our own immediate neighborhoods, so if you live in Cedar-Riverside, it is your duty to attend this meeting.

Fr. Bill Teska+



We made it through another week--just barely. And once again it was with the help of understanding friends. With all our moving around, though, there have been certain casualties: we've lost copy, accidentally picked up an extra type face (got to return that), and we lost the Letters to the Editor (so if you wrote a Letter to the Editor, forgive us and send in another one if you can).

Some of you might be interested in how we continue to exist. Well, it's mostly through miracles, but there are some concrete financial considerations.

It costs us about $250.00 a week to print. That's pretty cheap. Trouble is we have to drive over 300 miles every Thursday to the printer. No printer in the Cities wanted to come anywhere near us.

We have been making about $150.00 a week on our advertising. We hope eventually to make enough money on advertising to pay for the cost of printing and the purchase of equipment. It is very difficult, however, to get ads for the Revolution. We feel that we can accept ads only from a special kind of advertiser. We try not to accept ads from any business that exploits either its workers or the public. That eliminates some pretty big accounts. We couldn't advertise something that we obviously don't believe in. That means we couldn't advertise Plastic Food Eateries and still run columns on natural foods.

We want to print only those things we can believe in. To do otherwise would be to contradict ourselves. We are trying to straighten things out, not mix them up even further.

HUNDRED FLOWERS sells for a quarter on the street or in the stores. The seller males a dime. That means, theoretically, we make fifteen cents on each copy. We print five thousand copies and last week, for the first time, we sold out. This means we should have made $750.00 on sales. Well, it didn't quite work out that way. A lot of people didn't have the quarter so a lot of papers got given away. Also, a lot of sellers needed money and (since we're into "from each according to his ability, to each according to his needs") we hang loose on collection. So loose, in fact, that by the end of the week, we had collected only $200.00 which has to go for rent, food and supplies for about 20 people.

We're settling down somewhat, getting into it more, and trying to get better.

HUNDRED FLOWERS

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Published every Friday by the staff:

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numbers

Am. Friends Service Committee	331-5101
Am. Indian Movement (AIM)	333-5767
Female Liberation Group	378-1183
Fire	330-2345
FREE	373-4894
Free Store and Health Clinic	336-4240
General Hospital Emergency	330-2370
Honeywell Project/Liberty House	336-1581
Minneapolis Flag	827-2225
Minnesota Civil Liberties Union	333-2534
New Mobe	335-8759
Pooneil Corners (St. Paul)	690-2468
Strike Action (daily newspaper)	373-2414
Strike General Information	373-4773 373-0342
Strike Speakers Bureau	373-2421
Suicide Prevention	330-7777
TCDIC (Draft Information Center)	333-3713
Vets for Peace	373-4139
Veterans Speaker's Bureau	373-2421
Women's Counseling Service	339-5479
YES (Youth Emergency Service)	338-7588
YES Office	338-4336
YIPPIE (Youth International Party)	331-3809
HUNDRED FLOWERS (temporary)	338-5217

U STRIKE
SHUT IT DOWN

Looking out from inside the strike, hopes which don't materialize are 'failures' and unanticipated happenings 'victories'. A lot of the Strike has been like this, measured by expectations, by changes that take place in the head, not actual changes in the conditions under which men and women live and suffer -- the mind goes on and off strike long before the body quits or returns to work.

Take a parochial example. The All-Campus Assembly, angry at the war, voted to let students end school now with full credit, and work in the movement.

Clearly, this was a 'victory' for the strike-- something radicals have wanted for some time-- though it was not one of the demands pushed by strikers.

Yet almost no one, including those who work full-time in Coffman Union, has taken advantage of this ruling-- there is an air of unreality surrounding it, an implicit servility which has been assumed upon entrance to the University cannot apparently be reversed simply by edict.

PERHAPS THE REACTION can be explained by the fact that the University Administration has so little credibility, like the Administration in Washington, that any statements it makes, except those inflicting direct suffering on mind and body, are disregarded or skeptically pla-

continued on page five

NOT THE PEACE OF SUBMISSION
GENERAL
COURT MARTIAL
INDIAN POWER
NOT THE PEACE OF THE GRAVE
THE PEACE OF
REVOLUTION!

STRIKE ...

continued from page three

ced somewhere in the memory bank. The implications of this for increased violence in the movement, a violence necessary to make things "really real" for masses who live in the spaces between work and wealth, should be obvious.

It is this dance between mind and reality which must be the basis for analysis.

What "victories" have been won? We have six demands: two, end the war and end political repression, directed at the Government; three, calling for the University to oppose the war, end ROTC and give amnesty for strikers are more immediately realizeable; and the last, urging the legislature to act against the war, has really never been discussed.

THE UNIVERSITY HAS come out against the war, promised amnesty to strikers and will take a position greatly modifying--though in no way basically changing--its ROTC involvement. Though the march to the Capitol aimed ostensibly to raise the legislature demand, it was not mentioned by the first 7 or 8 speakers I stayed to hear, and its emotional base among strikers is minimal.

The Legislature is something Strikers know is out there, but few take it seriously or believe it plays a significant role, one way or the other, in their lives.

During the Strike, at least four students have been killed, one burned himself to death, dozens have been wounded, hundreds of schools have been shut down, hundreds of thousands of students have been locked out, dozens of buildings have been burned down, several small towns have been trashed, and perhaps as many as two million have marched.

PERHAPS IT IS PROVINCIAL to note that the result has been minimal. Nixon apologized, Agnew has quieted down-- more a result of what the National Guard did to the Kent State students than what we did to Washington. American troops will probably be withdrawn on schedule from Cambodia, and the bombing of the North has been temporarily halted. On the other side, Saigon mercenaries are slaughtering Cambodians-whom they would much rather fight than the NLF--and it looks like they intend to seize the fertile Southwestern rice lands in Cambodia if they can. The New Haven trials go on. Huey Newton is tortured in jail. Cleaver is still in exile, Rap either dead or permanently out of the picture. In sum, it is clear that if the student is a "worker" like New Left theorists suggest, his power to force change does not reside in his present destructive capacity or in his ability to withhold his "labor."

The Strike won a number of indirect victories. Red Barn will not be built in Dinkytown. Clearly the Red Barn and Strike struggles fed each other - radicals arguing that the Red Barn "diverted" the struggle have little appreciation of local conditions - and the massive student showing at the Oak Street Barn humiliated the City Fathers and Lafferty. The S.D.S.-C.J.S. trashers were given a good "deal" in court probably because forcing "law and order" over the sons and daughters of thousands of Minnesota residents was too politically costly for State Attorneys to risk.

The local bosses have retaliated in child-like ways. The bust on the peace respectables, removing badges, bringing a small army, complete with shot-guns and helicopter, to bust a few dozen teen-agers - it is not surprising that Stenvig chose this time to duck out for Europe to paste some culture on his studied banality.

The University community has encountered its power for the first time in recent decades though, for the most part, its achievements - changes in grade, class and curriculum policy - suggest it is more willing to crack walnuts in atom smashers than to bring its dreams into the open and fight for them.

The most important victory is immeasureable and resides in the 'radicalization' of perhaps thousands of students during these past two weeks-- due almost not at all to the activity of 'radicals'. The discovery of new social relations for which the strike was a stage provided, in embryo, the message of this past week.

How long this lessage will lie dormant in the adult lives of U. grads depends on the framework within which their lives grow.

THE QUESTION OF the campus workers is perhaps the most interesting raised by the strike. In essence it is: what is the role of campus workers in a student struggle over political demands and vice versa? If the TAs and RAs are excluded, it is probably correct to estimate that at any one time only about 300-400 'workers' of the U's 8000 were on strike.

Actually, when one balances the nature of civil service bureaucracy, the relative isolation of the thousands of clerk-typists, their fear of losing everything against the political nature of the strike and its successes turning away delivery trucks and reaching out to workers who stayed in, overall the workers' strike can be termed a success.

Most important, a hard core of U. workers has been formed which, if if not busted quickly by the administration, may well succeed in organizing several thousand employees before the year is out.

THE SITUATION OF the workers presents several paradoxes however. To the extent that the U. closes down altogether, there is no pressure on the administration to negotiate with the striking workers for services students might otherwise demand. The political demands to "shut it down" conflict with the workers' attempt to unionize. Nor is it clear, if we consider students and faculty workers, what new role campus workers might play when the former groups take power.

Second, it is almost impossible to move convincingly from political to self-interest economic demands (as campus workers discovered)-the usual process is the reverse. Political strikes by workers must be general and militant-- since they oppose the State, they must be prepared to meet it directly and with great force. Some workers realized their picketing had to be more militant-- they had to stop trucks if they couldn't persuade truckers--but they had neither the numbers nor the support to do this.

CONNECTED TO THIS is the workers' attempt to unionize from outside the shop. It was something like a terrorist's hope that the masses will be spontaneously stirred by his act. To be successful, the small workers' strike needs a broad based community support, the kind of coalition which can force the administration to negotiate. Such a coalition, moreover, must be self-consciously committed to the workers' struggle and must be prepared to orient itself tactically to it.

But most students retain their condescending attitudes toward workers and have little appreciation of the significance of workers as allies.

continued to page seven.

Want a degree?

It used to be that a person had to pay a pretty price, in time, dollars and psychic energy, to acquire the invaluable document you see here.

THE REGENTS OF

THE UNIVERSITY OF MINNESOTA

ON RECOMMENDATION OF THE FACULTY
HAVE CONFERRED UPON

THE DEGREE OF

Doctor of Philosophy

WITH ALL ITS PRIVILEGES AND OBLIGATIONS

GIVEN IN MINNEAPOLIS IN THE STATE OF MINNESOTA
THE DAY OF NINETEEN HUNDRED

O Meredith Wilson
PRESIDENT

L R Lunden
SECRETARY

BUT NOW, thanks to the historic once-in-a-revolution offer HUNDRED FLOWERS has decided to make, you can be spared all the tiresome muss and fuss involved in acquiring a doctorate. No more theses! No more school! No more teachers, no more rules!
You don't need the family's fortune. And you need not suffer years of cruel and unusual treatment in procuring a Ph.D the new, easy and fun HUNDRED FLOWERS way! You don't even need a high school education--our method is so simple, even a child can do it.

ALL YOU NEED IS a pair of scissors and a pen.
Cut out the above degree on the dotted lines.
Write in your name and the date you'd like to award yourself the degree (you might like to plan a party around the event).

That's how easy it can be
1,2,3...

ZAP! You're a Ph.D.!

strike...

continued from page five

The workers were naturally distrustful of the students from the outset and never asserted themselves, as equals, within the mass meetings. So, when students accidentally took over a rally planned by workers to force Civil Service head Frank Piper to make his position clear, no worker came forward, even afterwards, to protest. If the strike had focussed around the workers' attempts to unionize, however, few students would have supported it.

IN THE END, the workers were more together than the students; their leadership held together, their action was unified. They must, in the future, decide either to modify their politics to build a union around self-interest demands, relate to the movement as a 'worker's arm', or reach out into the community to forge alliances with other radical caucuses, in factories and out.

THE DEVELOPMENT OF the Peace College is plagued by similar ambiguities. While it offers 'courses' in radical subjects and arises from the strike, its effectiveness must be measured by its output. Certainly this is too early to predict. But insofar as it is anti-authority per se rather than anti-specific authorities (Washington, the ruling class, the Pentagon), it reinforces a banal democratization which cannot distinguish friend from foe except by the subjective criteria of adherence to 'life-style'.

By defining repression in essentially psychological terms-- "our brains have been on strike too long" --the experimental college threatens to replace the emerging conception of an objective class of workers with a Freudian proletariat and to, therefore, define radicalism as a change in attitude rather than conditions.

THE COMMUNITY ACTION program is potentially a revolutionary force. Thousands of students working full or part-time in neighborhoods using the strike as a staging area for political education and organization is the radical's dream--it is the red base proposed by European Marxists--and it has elements of protracted struggle which no other aspect of the strike revealed.

On the other side, almost none of the radicals connected with the strike-- and many have chosen simply to remain on the sidelines-- works with community action. While the hard-liners criticize the inevitable turn toward electoral politics, they have offered little or nothing as an alternative. The radical's job is not to demolish the liberals he finds among his colleagues but to reach out, radicalize and direct them. This the radicals have consistently failed to do.

The radicals seem to blame the masses of students for not seeing the importance of ROTC rather than providing a framework within which the real anger of the students can be focussed toward revolutionary ends. The strategies of the radicals in the strike do not seem to have changed because of it.

IN THE END, the masses will take more away from the strike than the leaders or radicals. For them, the moment of freedom experienced somewhere during the strike will remain as a reminder of what is possible. Only the future will determine whether they will see that what is possible is necessary as well.

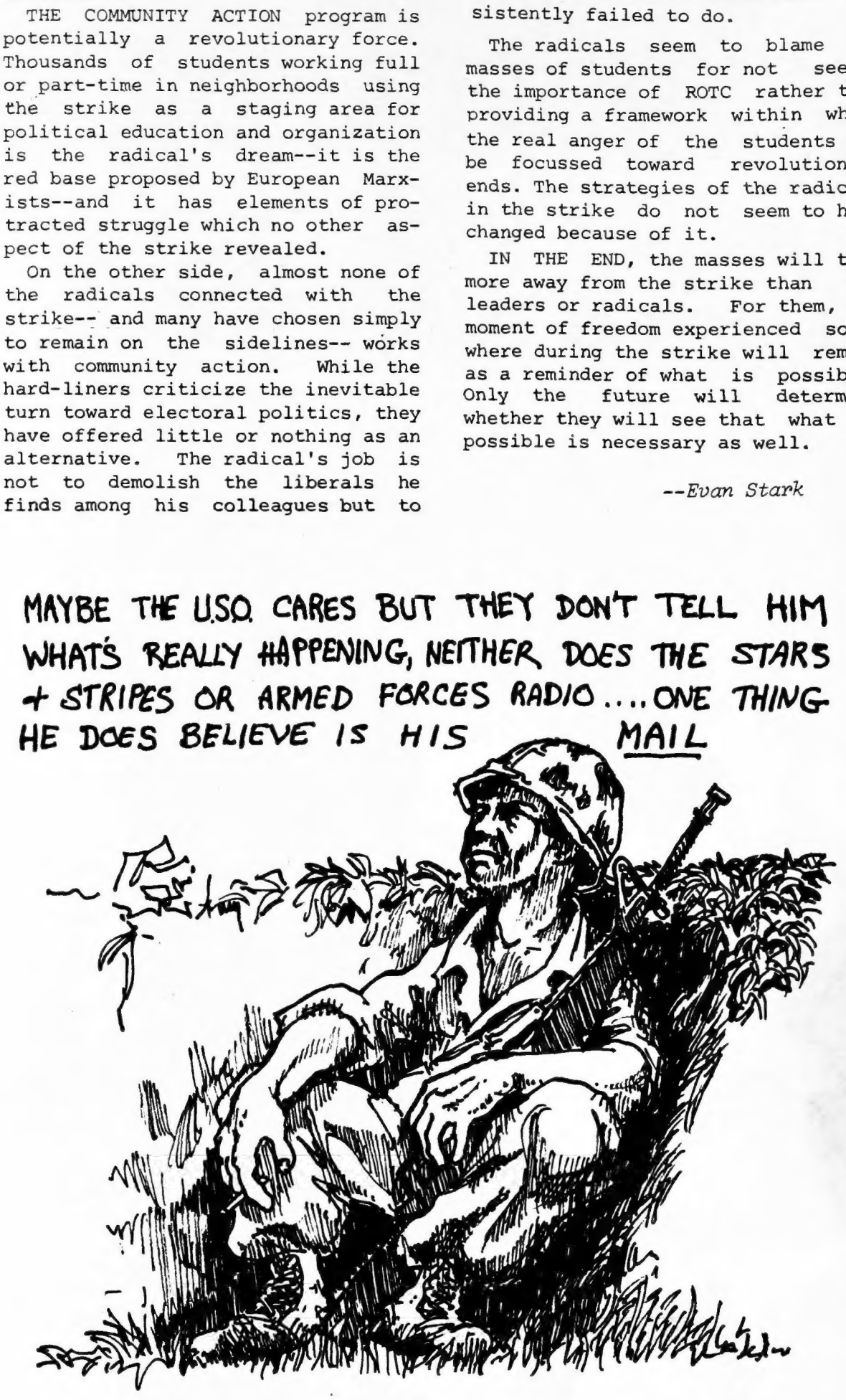
--Evan Stark

JUSTICE in the halls

U.S. District Court may be the place of heroism now and forever. George Crocker, sentenced to four years for refusal of induction, was back in district court to validate sentence after an unsuccessful appeal to the highest court in the land.

When lawyers had concluded, George rose and addressed Mr. Neville (alias judge). George said, he was not on trial, but rather that the draft was and we saw who won. The issues were considered irrelevant in his trial, but the trial is irrelevant. He then made a motion to dismiss the court on irrelevancy and walked out. No marshall dared touch him. He was on first floor of the Federal Building before court was adjourned for the day.

POWER TO THE PEOPLE


MAYBE THE U.S.O. CARES BUT THEY DON'T TELL HIM WHAT'S REALLY HAPPENING, NEITHER DOES THE STARS + STRIPES OR ARMED FORCES RADIO....ONE THING HE DOES BELIEVE IS HIS MAIL
LET'S GET IT TOGETHER FOR A MASSIVE LETTER WRITING CAMPAIGN TO GUYS IN THE FIELD IN INDOCHINA
Logan

Art Center Film Series:

THREE PROGRAMS IN MAY

18 May--FILMS BY RED GROOMS
Heritage Hall, Minneapolis Public Library, 8 p.m.--Red Groom's films--Shoot the Moon, Fat Feet and Tappy Toes--convey the same combination of satire and whimsical humor found in his work Discount Store.

20 May--FILMS BY FRED PADULA
St. Paul Arts & Science Center, 8 p.m.
Fred Padula, U. of Minn. film-maker-in residence, will introduce and show several films, including Ephesus andLittle Jesus.

27 May--CHICAGO FILM MAKERS EVENING
Minneapolis Public Library, 8 p.m.
Films by eight Chicago film makers including Tom Palazzolo's The Bride Stripped Bare and Campaign, (about Chicago, politics and the '68 convention).

Admission to each program is $1.

WALKER

·HAND·MADE·
SANDALS
·BELTS·HATS·
JEWLERY
WHALE
521·CEDAR·

from S.C.U.M.

(Society for Cutting Up Men) News Service providing up-to-date news of what's giong on with YOU GUYS.

We have that morning-after-the-confrontation-squashed feeling. Is it possible that vertical class structure is phallic-ing us down into that prone, horizontal position?

But wait...

We are joining hands with our subjectivity plane sisters everywhere;

We will put a wedge in the phallus at every level -- making it impossible to move.

"What brought all this on?" you ask innocently.

1.) A twenty-year-old secretary working in downtown Mpls. had the enormous GALL to write her very own leaflet on Cambodia to distribute to her working sisters. She took it to Coffman Union to be run off. She was told that it would have to be approved by the Strike Committee (as we remember, prior to "liberation" one could run off anything one's little heart desired). They "allowed" her to print it, but assured her that the leaflet was worthless.

2.) At a Red Barn rally, a male radical (and we use the term very loosely) spoke of the bust in terms of the brave, wonderous men defending "our chicks." When a sister rose to criticize him, the audience screamed:

> "Take the chick off the stage!"
> "Where's your skirt if you're a girl?"
> "Don't divide the issue!"

WE ARE NOT MALE PROPERTY. The struggle against the male imperialists here and in Vietnam is often described by men as a struggle to protect "our women." It might be pointed out that we have done most of the work maintaining life, while men have spent most of their time off aggresing, being brave in situations they have created, being powerful, etc. -- BUT PROTECTING US????

Many of us find the term "chick" offensive. No "radical" would dare call a black comrade a "nigger."

3.) At Northrup Auditorum before the march on Saturday a sister announced that a group of women would be marching and leafletting together and invited other women to join us. A tremendous jeer arouse from the marchers. We announced where we would wait and another male shouted: "Don't wait too long, Baby." (Baby? Picture a woman in diapers, pacifier in mouth.)

4.) A small group of men were marching together. One sign said, "How do we get them out -- by sea." On the other side was a seductively clad native girl kneeling on a south sea island (presumably awaiting the white man's penis). We attempted to convince him to take it down. One of his responses was, "Don't you have a sense of humor?" Since we didn't, we took it down. He wouldn't take it back after we had written, "This exploits women," on it.

5.) Yet another group was chanting, "Piece of Ass! Piece of Ass!"

6.) One of the male speakers whipped up a little token, "right on!" for women: "Sometimes women are even better leaders than we are.." (emphasis added). The assumption is that male revolutionaries are hunky-dory -- and we should become just like them. Several groups of our "cohorts" cheered loudly at this. The entire atmosphere of the march was oppressive to women. That any one could clap at this choice bit of rhetoric after that march shows generalized insensitivity to the working of the male supremecist system.

It seems clear that most people do not really understand what is happening in Cambodia and Vietnam. What is happening to the Vietnamese. Cambodians, Black, Brown, and Indian people is nothing new. It is a centuries-old pattern of oppression -- the oppression of females and, of course, that oppression requires oppressive relationships.

It must be made clear that these people are being treated like women. As long as men are allowed to objectify women, children, and people of a different color or way of life, they can kill them. Witness the thousands of rapes and murders of women on the streets, and the violence reaped on Black people and Southeast Asians. War epitomizes all manly virtues (aggression, heroic bravery and power -- the drive to be top dog, to control other people's lives). Quote from the Minneapolis Tribune:

> James McDivitt and William Anders won warrior ratings, but fellow astronaut Walter Cunningham had to eat with the women after the 26th annual one-shot antelope hunt at Lander, Wyoming. Those who bagged their game with a single shot were served in the company of male warriors. The others ate with the women.

The common central figure to racism and sexism is the white male. The white-male-capitalist-fat-cat is on the top of the world and the white-male-revolutionary-big - guy - leader wants to stay on the top of "His Movement."

The common central figure to racism and sexism is the white male. Around his position, what he is and what he stands for, revolve the the other characters of the drama. He originates the roles of the other players, whom he imagines to be puppets that he manipulates by pulling the strings. He tells each of them their names, which becomes their label and each of them has a separate rationale which fits their maker's plan for their particular existence.

Authority and the boss--most men go along with the institution of authority, as they like to imagine themselves as the authority, or a potential authority boss. By going along with the boss, they make themselves appear smarter, more in control of things -- i.e. more masculine -- and are in a better position to defend themselves against threats to what they do have (protecting their masculinity from women, without whom, by definition, masculinity would be impossible). Therefore, an authority is built up within the male population with a few men on the top and others in variations on down the scale. The male who thinks for himself, who questions the authority system, is then thought of as a woman by other men (because the questioner is opting out of the authority system) and is taunted by the majority of men. Many times the minority person builds up a variation of the authority -- masculinity -- in fact, has to in order to survive in the male society. The variations on the theme become just as institutional as the major theme. Witness the rise of the Hippie Masculinity System, the Great Artist Masculinity System and, of course, the Great Revolutionary Masculinity System, ad infinitum. It is impossible as the world stands now for males to escape the condition of being men. There is too much pressure from other male-men. (Men is a sociological happening; male is a biological fact.) Male Supremacy is the SYSTEM of Men Over Women with a built-in hierarchy. As long as Male Supremacy is allowed to exist, there must be someone on the bottom.

> WHEN WE ON THE BOTTOM START TO MOVE THE WHOLE SYSTEM WILL TUMBLE. WHEN WE DESTROY THE SYSTEM OF MALE SUPREMACY, AND ONLY THEN, WILL WE SEE THE END OF GHETTOS, VIETNAMS, CAMBODIAS AND KENT STATES.

WE MARCHED ON THE CAPITOL
but the war goes on

Last Saturday's peace march, called by the SMC (Student Mobilization Committee) was the largest event of its kind ever held in the Twin Cities. The march started in the rain at the U of M and went 12 miles (via E. River Road and Summit Ave.) to the Capitol Building in St. Paul, picking up other contingents along the way. A U. physicist who went along calculated that the lowest number of people that could possibly have been marching by the time the head got to the Capitol was 40,000.

The only really good aspect of the march was that it was so large. People are pissed. People want changes. But, no one is clearly spelling out how change is to be effected, or what we should change into.

The speakers at the rally at the Capitol had some good things to say, but after marching 12 miles devoid of militancy and politics, the people had trouble picking up on it. At least we weren't treated to a series of liberal hacks from the DFL, using the platform to help get themselves elected. That departed from the traditional practice when the SMC sponsors a rally like this one. The first speech of the rally was by Victoria Walberg of the Alliance of University Workers. She succeeded in injecting some perspective into the affair. Her major thrust, which is worth remembering, is that middle and low income people have the most to lose from the war and these people also possess the power to shut the country down by withholding their labor. Victoria called for an alliance of workers and students to struggle for change.

Another speaker was Earl Craig who reminded us that when the National Guard shot and killed three black students in South Carolina last year the nation's outrage was nothing like that expressed over the Kent State shootings last week. Craig is currently a prof. of Afro-American Studies at the U. and an independent candidate for the U.S. Senate (backed by the NDC). He has absolutely none of the grasp of politics or economics that the movement should expect in a political candidate, but at least it appears that his small amount of radicalism has carried him beyond the Democratic Party. Craig is the least ignorant of the candidates and he is not without talent and honesty. If he devoted the next six months to reading and thinking along revolutionary socialist lines he would be spending his time much more usefully that by running for an office which will at best frustrate him and at worse buy him off.

The SWP's (Socialist Workers Party) speaker was Andrew Pulley, an ex-GI who organized against the war in the Army. Pulley laid down the most solidly Marxist rap that I have ever heard at a rally. He dwelt on the ruling class, the question of private property, the role of workers in revolution, and the futility of bourgeois politics. But, he's not really a first-rate speaker and the crowd was getting very restless. (It was down to a quarter of its original strenght by the time Pulley was finished and many of those who were left weren't listening. Pulley is a black and, though I hate to say it, that may have had something to do with the disrespect with which his words were greeted).

THERE HAS definitely been a lack of clear political leadership from SMC. It would seem that their only criterion of success in a fete such as this is the total number of persons envolved, nothing else. The one marching chant that was sanctioned by the SMC-SWP leadership (they had all the bullhorns) was "Peace Now". But, how do we get peace? Peace at what price? As has been mentioned by many people, significant segments of the corporate ruling class favor peace; indeed, all of the establishment probably prefers peaceful exploitation of third world labor and resources as an alternative to having to fight expensive and politically dangerous wars. Nixon has as much as admitted that his formula for peace demands a military victory over the NLF. His move into Cambodia might even be looked upon by some as a peace seeking move.

Of course, no one in the march wanted peace-at-gunpoint or peace-by-genocide, but how will marches and rallies alone bring peace with real honor? By moral persuasion? Profiteers never let morals get the better of money. They know what they are doing in SE Asia better than most anti-war demonstrators do.

Bigger and bigger marches were the ticket in producing the anti-war movement, but they haven't been worth a damn when it comes to actually stopping the war. Only revolutionary changes at home will keep this country out of adventures like Vietnam and allow third world countries to develop in peace and harmony. Without a recognition of the total imperialist nature of U.S. foreign policy there will not be a rational basis for linking anti-war sentiment with the need for revolution at home.

DURING THE MARCH some of us tried to encourage the crowd to chant "Peace through power." We got little response. What few have bothered to do is stress that the key to change in any country is striving for state power. About one half of one percent of the population owns over 85 percent of all the wealth. Since money talks, the result is that this small group is a true ruling class. As long as the businessmen control the government we will never get lasting qualitative changes. Expecting the ruling class and their political runners to demolish the empire of U.S. corporate capitalism is like expecting water to run up hill. they built the empire. A large and growing portion of their wealth is derived from the empire. They aren't going to change anything just because some people march around once in a while. They are trying to cool us with a mixture of ultra-liberal politicians and threats. We must advance to the stage where we are immune to capitalist-liberalism and are able to deal with threats directly. At that stage we will be much closer to placing state power in the hands of all the people. We must start relying on ourselves collectively rather than political messiahs. Marches have carried us only so far. Without politics they will carry us no farther than being a collection of morally outraged individuals with sore feet. Now that we know that there are so many of us, we can really begin to get it to gether.

by Ray Griffith

" AT LAST I KNOW HOW EARTHMEN DIFFER FROM RATIONAL BEINGS... THEY THINK PEACE DENOTES WEAKNESS... AND SAVAGERY STRENGTH! AND NONE BUT THEIR VERY YOUNG... OR VERY OLD ... KNOW THE TRUE MEANING OF... LOVE! "

—THE SILVER SURFER
— NOV., 1969 —

THOMAS OTNE '10 — 100 FLOWERS —

WHILE MAN REMAINS AN UNEDUCATED SAVAGE, MY RANKS OF THE DAMNED ARE SWELLED TO OVERFLOWING. THUS, I HAVE ORDAINED THAT NOTHING SHALL CHANGE THE UNTHINKING MASSES OF HUMANITY. FOR, SO LONG AS THEY REMAIN HOSTILE, AS CONSUMED WITH GREED AND HATRED AS THEY ARE. SO LONG SHALL THE ULTIMATE VICTORY BE MINE . . . ON THE DAY OF ARMAGEDDON.

Mephisto
Lord of Evil
December, 1968

WITHOUT LOVE, WITHOUT BROTHERHOOD, THERE CAN ONLY BE TURMOIL AND FINAL DESTRUCTION.

The Silver Surfer
March, 1968

By Thomas Utne, R.F.O., K.O.F.

Woe is we, brothers, beware. What's the answer? What's the question? Can we savage mortals educate ourselves? Will we abandon our greedy and fear-plagued ways and achieve brotherhood? Can or will Love out-motivate fear? or greed? Who in the hell are Mephisto and the Silver Surfer anyway?

Why, they're the figments of an imagination; the creative products of a terrific mind that expresses itself through comicdom's special world of talking balloons with all their anatomically correct little dots and exclamation points (....!!!), and super-raps.

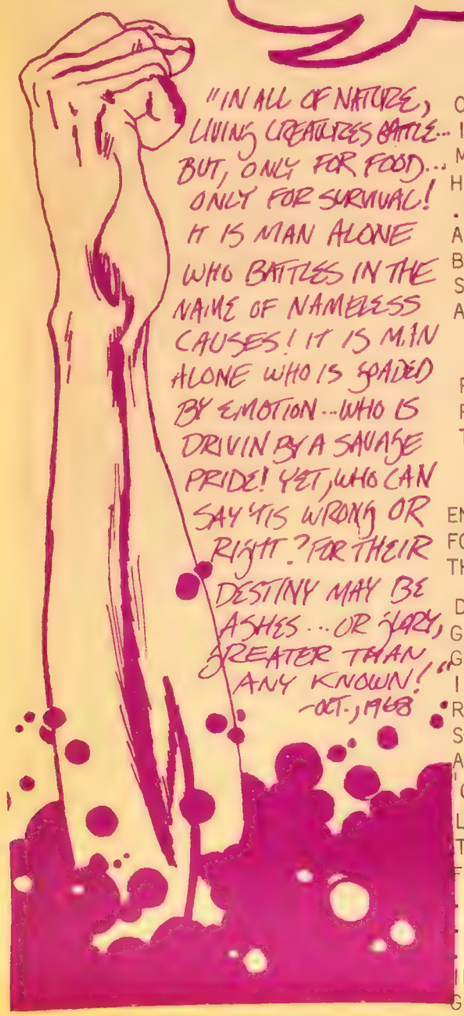
Stan Lee, writer, editor, and benign liberal in residence at Marvel Comics has fashioned a revolution of sorts in Overground comics since reestablishing the twenty years-defunct Marvel a few years ago.

Lee and Marvel have been prime movers in the emergence of the Second Golden Age of Comics. They've brought social awareness and humanitarian moralizing to a little kids media whose trite image has been all but erased.

Marvel saves most of its creativity and best artists for its best comics. The Silver Surfer, most powerful of all Marvel's super heroes, gets more than his share of the social and ethical commentary.

Herewith is a collection of the best of the Surfer's quotations. Some are classics, some cliche's, and some are short sighted, but they all sound good. Here, then,...

...THE WIT!! AND WISDOM!! ...OF THE... ...SILVER SURFER!!


"IN ALL OF NATURE, LIVING CREATURES BATTLE... BUT, ONLY FOR FOOD... ONLY FOR SURVIVAL! IT IS MAN ALONE WHO BATTLES IN THE NAME OF NAMELESS CAUSES! IT IS MAN ALONE WHO IS SPADED BY EMOTION--WHO IS DRIVIN BY A SAVAGE PRIDE! YET, WHO CAN SAY 'TIS WRONG OR RIGHT? FOR THEIR DESTINY MAY BE ASHES...OR GLORY, GREATER THAN ANY KNOWN!" -OCT., 1968

WHENEVER I TRAVEL O'ER THE FACE OF THIS BATTLE SCARRED PLANET . . . I FIND EVER INCREASING EXAMPLES OF MAN'S INHUMANITY TO HIS FELLOW MAN. HERE, ON THE FAIREST OF ALL WORLDS.. ...HERE, WHERE MORTALS COULD CREATE A LIVING UTOPIA.....THE VERY AIR I BREATHE SEEMS TAINTED WITH THE ARID STENCH OF BIGOTRY, HATRED, GREED AND OPPRESSION!.

-March 1968

LIKE SO MANY WHO ATTACK WITHOUT REASON...HOW OFTEN IS BLIND UNREASONING FEAR THE CAUSE...RATHER THAN NAKED SAVAGRY?

-August 1968

IN ALL THE GALAXIES...IN ALL THE ENDLESS REACHES OF SPACE...I HAVE FOUND NO PLANET MORE BLESSED THAN THIS...NO WORLD MORE LAVISHLY ENDOWED WITH NATURAL BEAUTY...WITH GENTLE CLIMATE...WITH EVERY INGREDIENT TO CREATE A VIRTUAL LIVING PARADISE. POSSESSED WITH RAINFALL IN GREAT ABUNDANCE... SOIL FERTILE ENOUGH TO FEED A GALAXY! AND A SUN...EVER WARM...EVER CONSTANT...EVER SYMBOLIZING NEW LIFE, NEW HOPE. IT IS AS THOUGH THE HUMAN RACE HAS BEEN DIVINELY FAVORED OVER ALL WHO LIVE! AND YET ...IN THEIR UNCONTROLLABLE INSANITY ...IN THEIR UNFORGIVABLE BLINDNESS ...THEY SEEK TO DESTROY THIS SHINING JEWEL...THIS SOFTLY SPINNING GEM...MEN CALL EARTH.

-August 1968

OF ALL THE COUNTLESS WORLDS I'VE KNOWN...OF THE MYRIADS OF PLANETS UPON WHICH I'VE TROD...NEVER HAVE I KNOWN A RACE SO FILLED WITH FEAR... WITH DARK DISTRUST...WITH THE SEEDS OF SMOLDERING VIOLENCE...AS THIS... WHICH CALLS ITSELF HUMANITY!

-October 1968

AS FOR ME, LET THEIR BE AN END TO VAIN SELF-PITY! THOUGH I AN SHUNNED BY THOSE WHO DWELL BELOW...STILL DO THEY HAVE NEED OF MY POWER. ...A POWER WHICH MUST NEVER BE DENIED THEM ...NOT SO LONG AS THEY ARE PLAGUED BY POVERTY AND WANT...THE CANCER OF CRIME...AND THE SCOURGE OF TYRANNY!

-October 1968

[with jungle animals] AMONGST THE MIGHTIEST...THE MOST SUPPOSEDLY SAVAGE OF ALL EARTH'S CREATURES... I SIT IN PEACE...I DWELL IN SAFETY FOR FOOD HAS BEEN PLENTIFUL...AND NO LONGER DO THEY HUNGER. UNLIKE THE HUMANS WHO CALL YOU BEAST THERE IS NO VIOLENCE IN YOUR HEART. NO HINT OF AVARICE...NO SMOLDERING HATE! YET MAN, WHO HAS WON DOMINION OVER ALL THE WORLD...IS A STRANGER TO PEACE...A PRISONER, CAUGHT IN THE WEB OF HIS OWN NAMELESS FEARS!

-December 1968

I SERVE NONE BUT THE CONSCIENCE WITHIN MY BREAST!

-December 1968

MONEY! WHAT MONUMENTAL CRIMES HAVE BEEN COMMITTED FOR WANT OF IT!

-November 1969

IF ONLY THOSE WHO WOULD WAGE WAR COULD SEE THEIR PLANET AS I BEHOLD IT...SO FERTILE AND FAIR...SO LUSH ...SO LOVELY. HOW DARE THEY MAKE A SHAMBLES OF THIS WORLD WHICH SHOULD BE PARADISE?

-November 1969

[to the British warlocks] YOU WEAR THE TRAPPINGS OF AN ANCIENT CULT...AND MOUTH THEIR ANCIENT WORDS ...AND YOU CALL IT WITCHCRAFT! MEN! YOU ARE LIKE CHILDREN...PLAYING ADULT GAMES WHICH YOU CAN NEVER COMPREHEND.

-January 1970

IT WAS I WHO MISUNDERSTOOD! WHEN TRUST WAS NEEDED IT WAS I WHO WAS WANTING. I, SO QUICK TO CONDEMN, HAVE BEEN GUILTY MYSELF! AND SO I REMAIN, A STRANGER APART...EVER ADRIFT...EVER ALONE...EVER TO WONDER ...WAS I TOO HUMAN...OR...NOT HUMAN ENOUGH?

-April 1970

I UNDERSTAND THEM NO BETTER NOW THEN WHEN I FIRST SET FOOT UPON THEIR HOSTILE WORLD. THEY LONG FOR PEACE, YET GIRD FOR WAR! THEY SEARCH FOR LOVE, YET HARBOR HATE! IF MAN IS SANE...THEN THE UNIVERSE ITSELF IS STEEPED IN MADNESS!

-April 1970

"NO HEART IS AS LOVING... AS TRULY UNSELFISH... AS THAT OF THE MOTHER! HOW DIFFERENT THE WORLD WOULD BE... IF NATIONS WERE RULED BY SUCH AS SHE!" -NOVEMBER 1969

In a flurry of communal, democratic and spontaneous development, a portion of enslaved land was liberated for the Dinkytown People's Park. The land was saved from the burden of a ticky-tacky barn with its nutritionless food, instant throwaway service and Edina master.

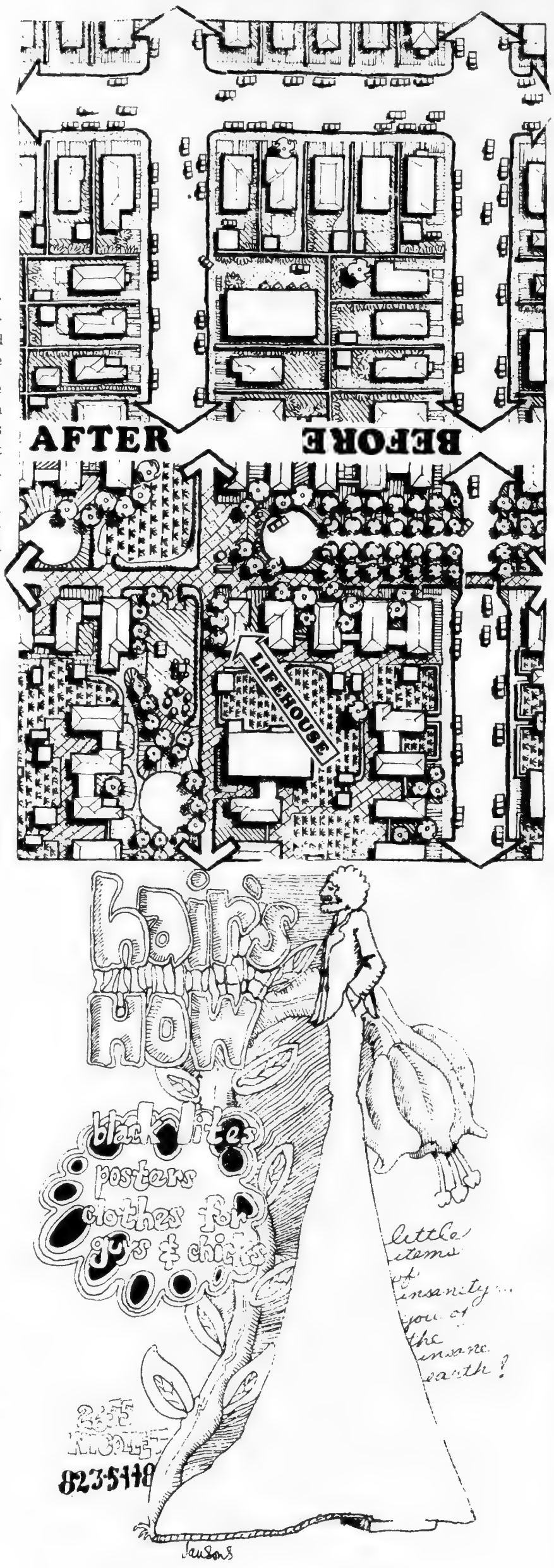
Under the rubble of the destroyed buildings, two feet of rich black dirt were found, now free to grow flowers and grass and to hear the laughter of little children.

Consider this to be the beginning, an indication of what is yet to come. The Berkeley People's Architecture is developing plans for the total liberation of the land in their community.

We should know of their ideas and watch their experiments to try to reclaim the earth here in the Twin Cities. The Berkeley people are into ripping off fences and streets to improve their communities.

OLDER EUROPEAN RURAL and urban communities were built quite differently from our modern city grids. They consisted of clusters of dwellings huddled together around dips and rises in the landscape, which were often left as open space and used communally for plazas, parks, markets or gardens.

Only incidentally was this space a transportation center, since going THROUGH the neighborhood to get somewhere else was not regarded as more important than the life functions happening right then and there. All land in Amerikan cities is treated purely as a marketable commodity. Space is parcelled into neat consumer packages. In between rows of land parcels are transportation corridors to keep people flowing from workplace to market. About 50 per cent of all urban open space is devoted to the automobile, and all planning about streets assumes that the private car will forever remain the dominant form of transportation in our community.



IF BACKYARD AND SIDEYARD fences were dismantled, the interior of a whole block could become a park and garden. A backyard area formerly used as a parking lot might be best covered over with wood chips as a play equipment area; other less compacted grass-covered areas would be more easily cultivated as vegetable gardens.

The idea is to re-use the existing material. Some garages could remain to be used as community workshops and storage for community tools (lawn mowers, garden equipment, bicycles, etc.). Other garages could be dismantled and the building material used again (interhouse bridgeway, daycare shelter, etc.).

A platform "bridgeway" between two houses would open up a lot of space use possibilities, breaking down the strict division between indoor and outdoor space and allowing you to be with your neighbors more. Platforms could be suspended from chains or supported from below with beams from dismantled buildings, railroad ties, etc.

If your neighbors aren't ready to tear down their backyard fences yet, one way to start neighborhood development of communal space is on a vacant lot. The next step would be to try to integrate this public space into "private" space by tearing down an intervening fence and letting things develop from there.

Cities could function very well with half the streets closed off. This would stimulate collective transportation experiments, further cutting down of traffic on residential street. It would free many streets. It would free many times more land for public use than we now have in park acreage. Intersections could become parks, gardens, plazas, with the paving material recovered and used to make artificial hills. Plazas in Europe serve as outdoor theatres and concert "halls" and as meeting places for action. Portable vegetable markets also set up shop in them two or three times a week.

Bike paths and walkways would remain for neighborly and leisurely transportation. Parts of some streets will probably have to remain as car parking lots until we can install a modern mass transit system. But once we begin to close streets at one end, children can play more safely in front of houses, block parties can occur, stoop-sitting can become a lively way of passing time.

Granted many modifications on what if happening to. Berkeley neighborhoods will have to be made for the cold Minnesota climate, but the concept is still there. We wouldn't have to worry as much about transportation in the winter if we structured our cities and habits so that we all lived near where we worked or went to school. The fact remains, we must find a green, people-oriented alternative to our present sterile, car oriented neighborhoods.

USED LP'S
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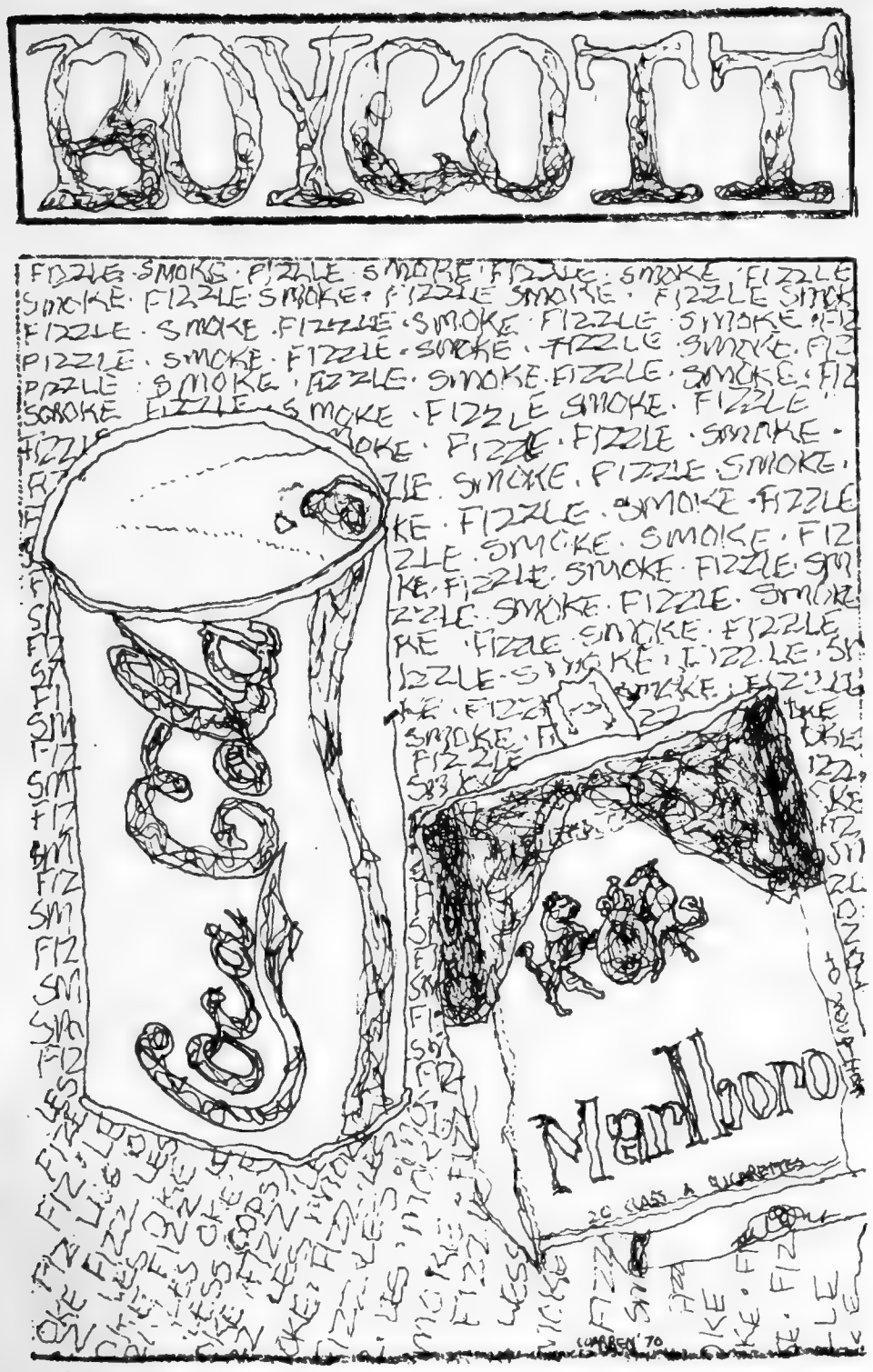

YOU HAVE ECONOMIC POWER THAT CAN BE USED TO END THE WAR.

The war does not run itself. It costs money. A lot of money is borrowed by the government. The Nixon administration is getting the country deeper and deeper into debt in order to finance this war. Your savings bonds are loans to the government. A lot of money in savings accounts is used to buy U.S. Treasury Bills. Savings bonds and treasury bills both help finance the war. By withdrawing your savings from the bank and cashing in your savings bonds you can stop financing the war. This is a calm reasonable and private action you can take.

Here is what to do: If you have savings bonds, cash them in as soon after May 14th as possible. If you have a savings account take the money out of it and put it in a safe deposit box, which costs about $5.00 a year. It is perfectly safe; only you can open it. You can also put your money in a Canadian Bank. Five major banks with branches throughout Canada are: The Royal Bank of Canada, The Canadian Imperial Bank of Commerce, Toronto Dominion Bank, The Bank of Nova Scotia, and The Bank of Montreal. Their headquarters are all in Toronto. They pay interest less 15% tax which yields 5.525% interest.

Write to: (Name of bank)
Toronto, Ontario, Canada

To open an account by mail ask your present bank to send a bank draft, and signature specimen that you guarantee is yours, and a reference. A slower method is to send a personal check with your name, address, and occupation. The bank will open an account, deposit the money, and send you a signature card to be notarized and returned.

You can use your buying power to put a stop to the support Big Business gives the war.

Take part in the consumer's Boycott. Many business leaders oppose the war in private but are afraid to speak out against the Nixon administration. Others support the war because they believe it is popular. A consumer's boycott can influence businessmen by demonstrating to the country at large our rejection of the escalation, our spirit of sacrifice, and our power.

Here's what to do: The National Economic Boycott Committee has called for a boycott of the products of the Coca-Cola and Phillip Morris Corporations. These companies are chosen because their products are non-essentials; we can all give them up and have an immediate impact on them. DON'T BUY:

Coca-Cola	Marlboro	Persona Razors
Fresca	Parliament	Burma Shave
Sprite	Phillip Morris	Player's Navy Cut
Fanta	Virginia Slims	Minute Maid
Tab	Alpine	Snow Crop
Real Gold	Paxton	Teco Tea
Hi-C	Multifilter	Butter-nut Coffee
Clark Gum		

TCDIC SAYS:

help end the draft, political trials, war taxes

Twin Cities Draft Information Center urges you to:

--Form weekly action groups to leaflet, talk, demonstrate, confront war related and oppressive institutions in the Twin Cities: draft boards, recruiting offices, and war profiting corporations. Groups should meet weekly to discuss what has been effective and ineffective, and future plans so that research and actions can really come together.

--Every weekday morning from 6-8 a.m. we should have a group of people at the Induction Center at 3rd Ave.S. and Washington Ave. where men are drafted and given physicals, to let them know they are not alone and that they can get help.

--Many people are going to court for political reasons, such as the 89 who sat at the Induction Center two weeks ago, Red Barn and People's Park demonstrators, and draft resisters. We need to show community support for these actions and for the basic principals behind them, which courts are often afraid to discuss. We should organize and attend these trials.

--We can support and join in the draft resistance movement: turning in draft cards; refusing to register to take the physical, and refusing to be drafted are all forms of striking against the Southeast Asian War and the military. As in any strike the more people that participate the better the chance we have of winning our demands and making the draft law unenforceable.

-- We can refuse to pay taxes that are used to pay for wars; the Federal Phone Tax is specifically for the Vietnam War, and 54¢ of every income tax dollar is spent on war and the military. Strategies can be discussed with friends.

--One of the most important skills any of us can develop is the ability to speak to large or medium size groups, and to rap with small ones. We (T.C.D.I.C.) can provide speakers to groups on the war, the draft, foreign policy, and related issues. We can help you get involved in speaking and rapping with groups and learning more about different approaches.

--We can train ourselves as draft counselors to help men faced with the Selective Service System so they can make the most effective and informed decision on their own about their position.

THE GRASS SHACK 741 E. LAKE
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ALL KINDS OF HEAVY MEXICAN GOODIES LIKE
•LEATHER GOODS•PONCHOS•WOODCARVINGS•
•VESTS•JACKETS•SKIRTS•PAINTINGS•IRON
STOP IN TODAY ph. 822-8569

COMMUNE — ICATE!

It's time to do something, and that something is getting together with your brothers and sisters.

Besides individual trips that need to come together there are over one hundred communes in the Twin Cities that need to be aware of each other and what they are going through in terms of food, housing, legal hassles, and in contacting and working with communes in the rural North Country.

If existing communes have fluent communication with each other and are working with each other to acquire food and other essentials it will be easier for beginning communes to make a go of it. The whole network can grow at a much better rate, and individuals in communes will be able to move around without leaving the safety of the community, the community being as large as the network reaches. What we need to create is a solid community consciousness.

Whole communes and individuals will be traveling all over the country this summer. It would be more fun and much safer to travel in caravans. If we are in touch with each other it can happen. "Hundred Flowers" will be starting a page: Notes From Home on which individuals and communes can post when and what part of the country they will be traveling to. Also what form of transportation they have or need to get there, and what sort of trips they're into. I guess summer is already here so mail your notes to Notes From Home , P.O. box 9524 Minneapolis, Minn..

For those of us that are going to stick it out in the city, and those that will be forming new communes here this summer we should set up: gardening projects, help kids out of heavy dope, goods and services exchanges, in other words a clear means of communicating with, and helping each other.

If you live in a house you can rip up your yard and plant a garden. If you have an extra big lot, or want to get together and co-opt your garden with others, or will just need help planting etc. send a note into Notes From Home and you'll probably get the answer you need from other readers. Read our gardening column for tips, and get a hold of the book Encyclopedia of Organic Gardening, by J. Rodale, which will answer any question you will have.

Can you imagine front and back yards all accross the city turned into gardens? Families can get together to have harvest festivals and trade crops.

Besides gardening we can get together with other communes to buy food in larger bulk quantities. Support our culture by not buying anything new (most of us have enough clothes for years), if you need something buy it used, it will probably last longer anyway. Use as little of everything as you can. Boycott Big Business (see box on 17). Put your savings in Canadian Banks so your money isn't used to finance the war (see box on 17).

Community projects should be set up. If you just got hold of propery that needs work we can get together and fix up each others places, like the old barn raising parties. If a new commune moves into your neighborhood help them move in and get settled.

A lot of people are messed up on drugs. Kids freaking on acid or into hard drugs feel alone or helpless; if the wrong people get to them they are locked up in some sterile room and left to scream. There are brothers and sisters who have been into drugs and found a way through, whether through Oriental Religions, or just being with the right people. There are people among us that would love to help. By forming counseling and withdrawel centers the help would be coming from friends where a person wouldn't feel afraid to come. All this needs to be communicated to each other. The networks, centers, and projects need to be organized, and the people informed. Notices of the opening centers, and calls to the people can be communicated via "Hundred Flowers", and at people's gatherings.

Liberate your neighborhood!

Its summer! Live for free, or as close to it as possible. Stop sitting in your houses, get out on the street and be part of what is happening. Liberate your neighborhood!

Live in public buildings, live on the street, sell your wares on the street, invite people to live in your house, get together with friends and form collective living situations and communes so you pay less rent, sleep in the parks.

Don't look for things to happen--let them happen. Be aimless. Loiter! When you can do something put every thing you have into it. Change your mind about yourself, don't give your ego a chance to grow. Don't be uptight, act on impulse: talk to strangers, borrow from and lend to strangers, eat with strangers, kiss a stranger! Change the world with your good Karma.

Perform the sacred act of dropping out, of leaving all your security behind and discovering real freedom. Don't worry about the next day: "...do not ask anxiously, "What are we to eat? What are we to drink? What are we to wear?" All these are things for the heathen to run after, not for you. So do not be anxious about tomorrow, tomorrow will look after itself. Each day has troubles of its own." --Jesus

We tell our dream best by living it. We say nothing by speaking it unless we are living it. Durring the week we work for our dream: peace, freedom; and on weekends we gather together at love-ins to see each other , to feed each other, to celebrate the changes in ourselves and each other, to feel ourselves together.

We want the joy of this revolution to shine through. Don't wait for others to do something, shine on yourself. Words no longer (did they ever?) change people. The only thing that speeks is what we do.

Feed each other.

Upon arriving at the Macalister Field House last weekend for the Flying Burrito Brothers concert this reviewer and party were greeted outside with the warning that we didn't really want to see Foxglove then supposedly warming up the crowd for the Burritos.

Well, we sure did and so, defenses aroused, we were that much more receptive to Foxglove, who were in the middle of some "original material". Ah, and it brought back memories (That warmth, those vocal harmonies!). "High Flying Bird" and "Christine Neighborly" reminded me of all the in-limbo affection I've had heldover for any bunch of kids (and these were really young) who attempt to recapture any of that old Buffalo Springfield sunshine and flower child wholesomeness.

Anyway, Foxglove finished as they began (as I soon learned), playing straight off old Buffalo Springfield albums and newer Niel Young albums. And while they lost no favors (they're still competent copy-cats), at last I could empathize a bit with the folks outside: I'd rather hear the real thing. But I'm thankful we've got a Foxglove up here in North Country.

The Real Thing was next, but not until after the MC announced Mac's support of the Crosby, Stills, Nash, and Young boycott, and its intention to hold a free concert with a national band (plus local groups) the same night. HURRAH!

The Burritos, critically respected and acclaimed, are famed for (as much as anything) having two Byrd's alumni on the band: Chris Hillman on bass and Mike Clarke on drums. They're good, but neither rises above the secondary roles country music offers to the bass and drums. Gram Parsons is the Star. He sings lead, plays rhythm and acoustic guitar, and occasionally, keyboards. He and the amazing Sneeky Pete on pedal steel form the nucleus of the Burritos. It was home-town boy Bernie Leadon though that filled the boxes from home plate to third base with his multitude of relatives. Playing rhythm guitar (and batting right-handed), it seems Bernie grew up in Rosemount where he went to school until fourth grade before splitting to California.

Of all the many and varied attempts rock has made to embrace country (Mother Earth, Youngbloods, Poco, Dillard and Clark) the Burritos seem to have captured it authentically. It's distinctive though. It's proud and it's rocking. It's not dripping or wahoo. And it's radical lyrics would certainly offend the Hokie Muskogee Okies. Listening to their knockout interpretations of Johnny Cash's "Six Days on the Road" and The Everly Brother's - Little Richard's "Lucille", watching them pridefully (or perhaps arrogantly) get it on with "Hickory Wind" and "Sweet Mary Jane", all kept this reviewer imagining the generation divisions that must be happening in the country world now. Nashville just has to have it's own KDWB.

By Tom

More from the Cedar Theatre...

Concert Review by Martha Roth

For those who care, it's a pleasure to report that, musically, Peggy Seeger and Ewan MacColl are better than ever. Like really super tweed, the MaColl voice grows richer and tougher with age, plangent, true, idiosyncratic, the very sound of Britain's folk revival.

During the Great American Folk Revival of a few years ago people listened to Seeger and MacColl alot. We couldn't hear them live back then because Ewan was denied a visa to the U.S. for Political Reasons. Peggy, who is Pete Seeger's sister, had recently emigrated to Britain and begun singing with Ewan MacColl. It seemed the perfect marriage of the people on both sides of the water.

Peggy's instrumental work is getting elegant -- she played banjo, guitar, autoharp, and concertina -- and her voice has refined. She sang a couple of American songs truly and beautifully. In fact, she shone; it was a curious aspect of their performance, perhaps of their marriage, that she, with less talent, fewer years, and furious application, has become the star.

But somehow music wasn't the point of the MacColls' concert, sponsored by Walker Art Center, a week ago Tuesday -- that's right, The Night They Ripped Off The Barn. Their qualities are wonderfully natural, she with her family's testy self-consciousness and he with the arrogance of a rock, but they sang and played a pretty dull program. Too much audience participation. And they seemed a lot more interested in talking, about folk clubs, their folk club, labor history, the people, the people's art, and their own lives. They sure pointed up some differences between their country and ours, but if you really like to hear *The Banks of the Royal Canal* or *Aikendrum*, go back to their records.

For one thing, they're smug. They know They're right, in the social ends they pursue and in the work they do, which hurts none and pleasures some. Those who oppose them are so obviously wrong. The American movement lacks the marvelous British tradition of complacency -- available even to naturalized Britons -- which enables radicals to feel comfortable with the notion that they're better than other people.

For another, they are where they're able to laugh at folksong bawdy, to sing about radicalism and make it cute, to value folk heroes like the Big Hewer. They are not at that wall where Lenny Bruce led us, against which Abbie Hoffman cavorts. Our folk songs, I think, are scrawled on it.

Concert Review by Ron Dachis

Sunday night was Chicago night for over 5000 fans at the Minneapolis Auditorium, and they got just about what they expected. Illinois Speed Press got the show off to a great start with a solid performance, despite the fact that their PA system was not functioning properly.

The Illinois Speed Press have a style that's a conglomeration of a number of groups' sounds, most notably, Buffalo Springfield. The guitar work was really together, the group giving a tight, controlled performance. The vocals and rhythm guitar were completely lost because of the faulty PA, but the performance as a whole was highly satisfying.

It's high time we started getting equally solid warm-up acts for other concerts. The Illinois Speed Press are a fine rock group, basically simple, yet strong and effective. Result: good music--good vibes.

Enter Chicago and excitement swells in the auditorium. Their stage presence breeds excitement, the prime criterion of the new wave of show bands. The horn section was together, interchanging riffs with their fine lead player. Everyone seemed to be having a good time.

They rolled through their less complex numbers, the best of which were: I'm A Man, In the Country, Only the Beginning, and their latest release, Make Me Smile, all which drew extended ovations.

There were some samplings of the free form guitar and organ for which Chicago is noted, but they completely lost me in this facet. The organ player's offering was closer to no form. All the musicians were competent, mindful of what the group was trying to do, each serving his function. Incidently, they came out with a plug for the Strike. STRIKE!!

Chicago invites comparison with Blood Sweat and Tears because of their brassy sound, but actually, Chicago is more hard driving, less sentimental. However, at times they reminded me of a night-club act. In fact, the whole show was less like a rock concert and more like a showmanship act, brassy and captivating. Needless to say, the crowd dug it.

Chicago is a good band. Although they fool around with generally unsuccessful free form, their melodic stuff is actually their best material. They constantly change rhythm cadences which is somewhat unsettling, never allowing the listener to get into any one thing for too long a period of time. Whether this is good or bad depends on the individual, but this is Chicago's sound.

Also, as a casual observance, it appears that horns may temporarily be in vogue, but they're not where it's at as far as solid rock and roll is concerned. The group's dependence on the brassy sound hampers their effectiveness in carrying the listeners away like a truly great rock band would. But, in conjunction with this statement, wherever Chicago is at, you can be sure that nobody else is there with them.

They played for almost an hour and a half and drew a thundering ovation, immediately followed by a fifteen minute encore. A much satisfied audience left the auditorium with a good evening's entertainment under their belts.

THIS WEEKEND:

TONIGHT: AIRPLANE & CROW AT THE AUDITORIUM

FRI & SAT: DELANEY, BONNIE & FRIENDS AT THE DEPOT

WANT TO REVIEW FOR US OCCASIONALLY?

STRUT YOUR STUFF AND SEND US A REVIEW OF A CURRENT RECORD FOR A FUTURE RECORD REVIEW SECTION c/o HUNDRED FLOWERS

RIVERVIEW

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PROFILE: CROW
(playing with the Airplane tonight)

Webster's calls Crow "a gregarious scavenger. Crow really is a dirty bird, a funky one at that. So that explains the appelation of Amaret Records' ascending new musical group--funky is the key word. Crow was hatched and spawned in Chicago in January of 1969.

Crow music is music with guts, not superficial, not just pretty and aimless. Rather, it's something to get inside you. It is a celebration of the primitive that rarely exposes itself.

Crow has produced two singles ("Evil Woman" and "Slow Down") and a pair of LPs; "Crow Music" and "Crow by Crow." Both made major impressions on the national charts.

The group has left the brass sound behind in order to best duplicate their live sound when recording. They have traveled the country, playing to extensive audiences in the major music centers. Crow is definitely a funky bird that will be heard from in the future.

by Ron Dachis

Peoples Garden

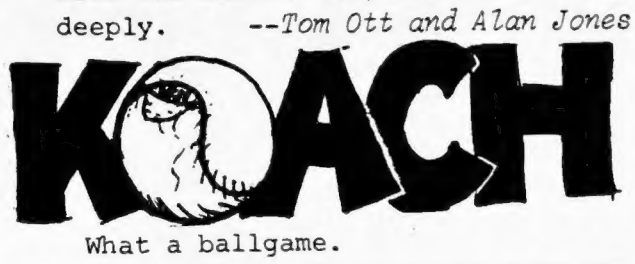
A plant's growth is limited or furthered by conditions at the beginning of its existence. A plant or crop is alive as a seed and needs nourishment at its germinal instant. If initiated at the right time, any seed will have the momentum of the universe behind it to carry it to fruitful completion. That is why it is imperative to plant by the pulse of the moon.

The moon can and does lift the entire oceans of our planet 50 feet daily. Ebb tide and flood tide of a plant's vital forces also are influenced by the moon's rhythmic dance with the sun. This rhythm is described as increasing in light, a white moon, i.e., the time from the new moon through the full moon, and decreasing in light, a black moon, i.e., the time from the full moon to the new moon. This cycle defines periods which prosper a plant according to its nature: a plant growing above ground (marijuana, sunflowers, wheat, herbs) should be planted during the white moon (the first and second phases), while a plant growing below groung (potatoes, carrots, onions) should be planted during the black moon 9the third and fourth phases).

Like the sun, the moon passes through each of the twelve signs of the zodiac, only at a much faster speed. The moon stays in one sign from two to three days. Just as important as the lunar increasing and decreasing, waxing and waning rhythm, is which sign the moon is in at the time of planting. Fire signs-- Aries, Leo, Sagittarius-- are as a rule barren. Air signs-- Gemini, Libra, Aquarius-- tend to be barren also, but Libra is a favorable sign for flowers and plants of beauty. Earth signs -- Taurus, Virgo, Capricorn-- are semi-fruitful and are favorable for certain plants. (Potatoes have best conditions when the moon is in Capricorn and black. You can best determine what sign and phase for a given plant if you have a moon-sign calendar (only 50¢) and a very good guide to planting times, a moon-sign book). The water signs-- Cancer, Scorpio, Pisces -- are the most fruitful of the circle of the signs and are the signal opportunity for abundant crops. Monday evening a few hours before sunset (18 May) the moon will be in its second phase and approaching a full moon in Scorpio. This will be an excellent time to plant all above-ground plants. The moon will be in Scorpio through Tuesday and Wednesday. Plant all you can then. It will be over two weeks before the moon is again increasing and in a water sign (Cancer).

When the moon is in a fire sign it is good to weed, burn, or cultivate. We prepared all week for the last Cancer moon. It was necessary to plough, disc, cover the ground with manure (two or three years old), and disc again to turn the manure again. When the increasing moon came into Cancer last week all of us went out and planted as much as we could; it was a Stoned experience for us and the plants. Plants are extremely sensitive to stimuli so it is important to give them good vibrations.

CURRENTS OF ENERGY. Invisible currents-- to transfix with cosmic and abundant force our germinal seed. Vibrations from deep space transmitted of stars to this our planet hurling in its orbit. Plants, healthy and natural, are sensitive receptors and pass the pure consciousness and clarity of the Gods to those who share their brotherhood with the earth. Oh, Brothers, drink deeply. *--Tom Ott and Alan Jones*



KOACH

What a ballgame.

Honeywell Project put up more resistance than expected, but the FLOWERS came through in extra innings to pull it out 16-15. There were a couple of disputed calls, but Honeywell Project refused to be moved off the first base line and their sit-down protest settled it.

This Sunday the FLOWERS will play SDS on diamond #2 at Powderhorn Park at 2 p.m. and Honeywell Project will be battling the Dinkytown Occupation on #4.

We had some sensational background music while playing last week, courtesy of Dead End.

See you out there at Powderhorn. It's happening.

People's Pantry

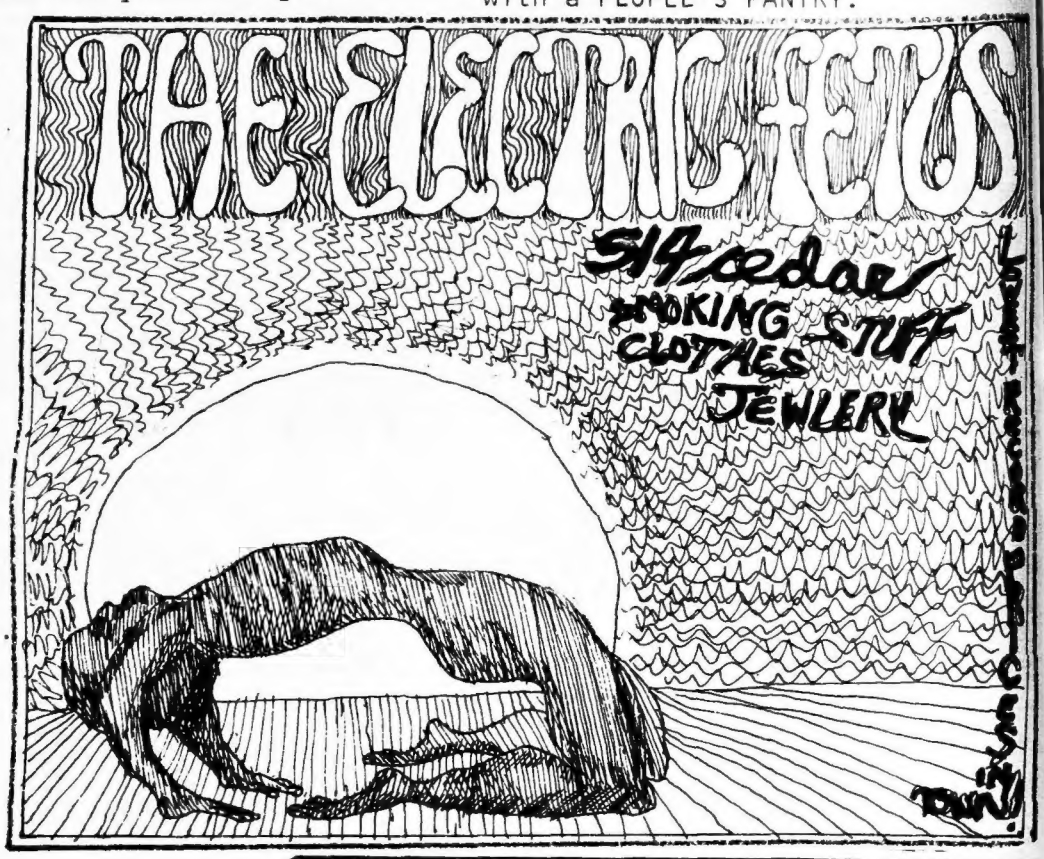
Now--good food for strong, revolutionary bodies is available for wholesale prices at the People's Pantry, 616½ South 20th Ave. on the Westbank, rear entrance.

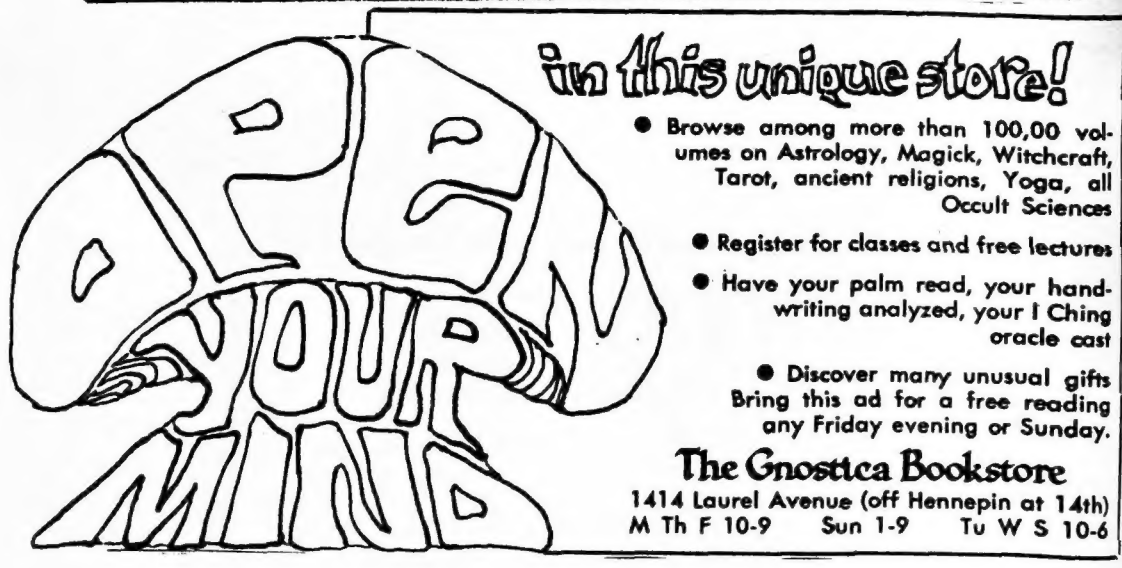
This is an absolutely non-profit effort for brothers and sisters who are tired of eating plastic shit. Although the food available is not organically grown, it is all non-processed with no preservatives. Organic food will be available as soon as possible.

Here's what's always available: cracked wheat, whole wheat, honey, molasses, oil, sesame seeds, sunflower seeds, Spanish peanuts, soy beans, raisins and powdered milk. Fresh fruits and vegetables are occasionally available.

Please bring your own containers and any extra for those that forget. Hours are Tuesdays 1-5 and Thursdays 5-9.

POWER TO THE PEOPLE
with a PEOPLE'S PANTRY.

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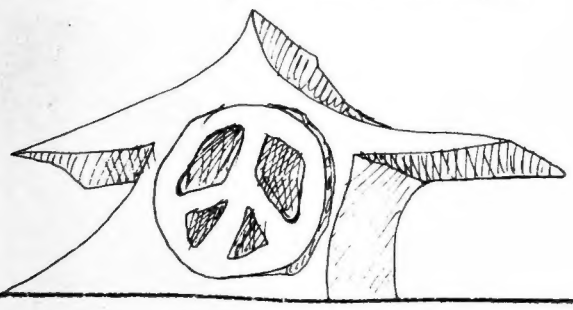

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PICK UP ALL THE PAPERS YOU CAN DEAL AT THESE LOCATIONS:

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- GRAMMAS BOUTIQUE ON LAKE ST., CLOSE TO LAKE CALHOUN.

FIND AN AREA WHERE YOU CAN AQUAINT THE PEOPLE WITH HUNDRED FLOWERS! AT THE LAKES, AT PARKS, DOWNTOWN, AT SHOPPING CENTERS, AT SCHOOL, IN THE SUN, IN THE SHADE! AFTER THEY KNOW YOU THEY'LL BE LOOKING FOR YOU.

ANNOY SOMEONE SAYS CHANGE AMERIKA'S POLITICAL CLIMATE, JOIN THE WEATHER BUREAU

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PART II: IN THE last ISSUE Zoltan & his FRIENDS put a truck load of dynamite UNDER the police station. HOWEVER 10 MINUTES BEFORE IT WAS TO go off, they got busted FOR POSESSION AND NOW ONE OF the pigs is takin' them down TOWN. looks like A REAL bummer

MOTHER

MOVE ALONG DOPERS..

LET 'EM GO, PIG

MPD

OH PLEASE DON'T SHOOT ME, I thought YOU HIPPIE GIRLS WERE NON-VIOLENT

HAW

WAIT A MINUTE, JOANIE, IF YOU KILL HIM, YOU'LL BE IN THE SAME BAG HE'S IN! DON'T DO THAT!

YOU'RE RIGHT MAN, I WON'T DE-GRADE MYSELF BY KILLING HIM. INSTEAD, I'LL SHOOT HIM IN...

THE BALLS HAW HAW

BANG!

FAR OUT!

GOSH, JOANIE, THAT SURE WAS GOOD SHOOTIN' FOR A GIRL!

FOR A GIRL! WATCH OUT OR YOU'LL BE NEXT YOU SEXIST BASTARD!

SUDDENLY THE CLOCK STRIKES 12 NOON, THE BOMB EXPLODES AND THE MINNEAPOLIS POLICE HEADQUARTERS IS BLOWN RIGHT OFF THE FACE OF THE EARTH! DIG IT...

BLAST

TWA

AIRPORT NEXT

TWA

FASTEN SEAT BELTS

26th de Julio

I HAVE AN ANNOUNCEMENT TO MAKE, SENOR

TWA

LADIES AND GENTLEMEN PLEASE REMAIN CALM - THE PLANE HAS BEEN HIJACKED TO CUBA!...

TO BE (again) CONTINUED...

LOVE